Chapter III. Population.

COURTEZANS, *Saibs.*

sleeves and a back, and a robe with the skirt hanging like a petticoat and the upper end drawn over the head like a veil. The men wear gold rings and silver girdles, and the women are extremely fond of flowers and of gold and silver ornaments. Both men and women dress with taste, generally wearing Dhárwár and Belgaum hand-woven cloth. They are sober, clean, and orderly, but lazy and thriftless. They are dancers, singers, and courtezans; most women earning their living by prostitution, only occasionally singing and dancing. The men sing and accompany the women when they dance. The prostitutes rise late and pass the greater part of the day in talking and their nights in singing and dancing. Both boys and girls after seven attend school and at home learn to sing and play; the married women attend to the house, and a few work in the fields. A family of five spends about £1 4*s.* (Rs. 12) a month; their houses are worth £10 to £50 (Rs. 100-Rs. 500), and their furniture £2 to £10 (Rs. 20-Rs. 100). Their mock marriage or *shes* ceremonies, which they call *gagevanklet*, cost them £10 to £30 (Rs. 100-Rs. 300). They are religious, worshipping all Lingáyat gods and observing all the local holidays. Their family priests are Lingáyats and their spiritual Teacher is the head of the Chitaldurg monastery to whom they pay contributions. They go on pilgrimage to Gokarn and Ulvi and do not offer blood sacrifices. Their customs are the same as those of Lingáyats, except that they admit outcastes from high class Hindus. Good-looking girls become prostitutes, the homely marry. Girls who are to become courtezans, when between eight and twelve years old, are invested with anklets of small brass bells called *gage*. Unlike other Lingayáts the Saibs have great rejoicings when a girl comes of age. Breaches of social discipline are punished by an hereditary headman called *gauda*, who is helped by a council of adult castemen. Their decision is subject to confirmation by the Teacher. Offenders are punished with fine or loss of caste, according to the nature of the offence, and are allowed back into caste on atonement. Both boys and girls go to school, but they do not take to new pursuits.

SERVANTS.

Servants included eleven classes with a strength of about 17,500 or 4·14 per cent of the Hindu population. Of these about 6000 were Washermen, of whom about 3000 were Agasaru or Kannad Madivals, about 2000 Konkani Madivals, and about 1000 Lingáyat Madivals, about 1600 were Barbers of whom about 700 were Kannad Kelasis or Kshauraks, about 500 Konkani Kelasis or Hajáms, about 300 Lingáyat Kelasis, and about 100 Telugu Kelasis; and about 10,000 were Servants of whom about 1900 were Ádbatkis or Chedus, 4500 Bándis, 3200 Devlis, and 228 Padiyárs.

Agasarus.

Agasaru or KANNAD MADIVALS, a class of washermen numbering about 3000, are found above the Sahyádris in Siddápur, Sirsi, Yellápur, and Haliyál, and small numbers in Kumta and Honávar on the coast. The word *agasa* seems to come from *agasi* a turban or headscarf, most clothes in Kánara, except the headscarf, being washed at home. Both men and women are regular featured, dark, short, and stout. Their home tongue is Kánarese. They live in one-storied houses with mud walls and thatched roofs and large porches and front yards. Their common food is rice and fish and they eat flesh. Few drink

liquor though liquor is not forbidden by their caste rules. They are good cooks and moderate eaters. They wear the waistcloth, the shouldercloth, and the headscarf; and the women wear the robe falling from the waist like a petticoat and a bodice with a back and short sleeves. They are orderly and hardworking. They wash the clothes of Christians, Muhammadans, and all Hindus except the impure castes. As private servants to Europeans they get £1 to £2 (Rs. 10-Rs. 20) a month. Their pay is high because they are put to considerable expense in providing starch, soda, firewood, and charcoal. Native Christians, Musalmáns, and Hindus give them 6*s.* to £1 4*s.* (Rs. 3-Rs. 12) a year, with presents of clothes on grand occasions and of food on holidays. Husbandmen give them a load of unthrashed grain at harvest time. They earn enough for a living and are not in want of the necessaries of life. They rank above the impure classes. Both men and women spend most of the day in washing clothes, which are brought from and taken back to their customers' houses. A family of five generally spends about 14*s.* (Rs. 7) a month. They employ Havig Bráhmans to perform their ceremonies and show them much respect. Their Teacher is the head of the Smárt monastery at Shringeri in Maisur. They keep the ordinary Hindu holidays, worship village deities, and make pilgrimages to Gokarn, to Dharmasthal in South Kánara, and to Tirupati in North Arkot. They marry their girls between eight and twelve and their boys between fourteen and twenty-five. Widow marriage is forbidden, but polygamy is allowed and practised. The well-to-do burn and the poor bury their dead. Their social disputes are settled at meetings of adult castemen presided over by the headman or *budvant*. They do not take to new pursuits or send their boys to school.

SERVANTS. *Agasaru.*

Konkani Madivals are a class of washermen numbering about 2000, who are found in Sirsi and below the Sahyádris in Kárwár, Ankola, Kumta, and Honávar. The word Madival is from the Kánarese *madi* a clean cloth. They appear to have come from Goa. Their family gods are, Mangesh whose shrine is in Sálsette in Goa, Báneshvar and Kántrádevi of Aursa in Ankola, and Venkatramana of Honávar. The names of men are, Rám, Mahádev, Mangesh, Náráyan, Purso, Devappa, and Nágappa; and of women, Mahálkumi, Rukmini, Nági, Krishni, Gopi, and Durgamma. They take the word *metri* or headman after their names, and have no other surname. They are a branch of the washerman class but neither eat nor marry with other washerman. Both men and women vary in colour from dark to fair; they are middle-sized and spare. They are healthy and their habits are clean. They speak Konkani and can talk a corrupt Kánarese. They live in one-storied houses with mud walls and thatched roofs with large front porches in which during the rainy season they dry the clothes. Their every-day food is rice *rági* and fish, and they eat flesh except beef and pork when they sacrifice to village gods and when they get it cheap. They drink no liquor, and their special dishes are *páisa*, *vade* and *sukrunde*. They are not great eaters. The indoor dress of the men is the loincloth and a small scarf wrapped round the head. Out of doors, in addition to the loincloth, men wear a waistcloth

Konkani Madivals.

Chapter III. Population. SERVANTS. *Konkani Madivals.*

falling like a petticoat nearly to the knees, a shouldercloth, and a headscarf. They seldom buy clothes and generally wear some of the articles that have been sent them to wash. The women wear the robe hanging like a petticoat from the waist to the ankle, with a bodice with short sleeves and a back. Married women mark the brow with red, and wear the nose-ring, lucky necklace, and glass bangles. They also wear gold earrings, necklace, and bracelets. They are thrifty, hardworking, and well-behaved. They wash the clothes of all classes except the lowest castes, such as Mhárs and Chámbhárs. Though not very well off they live without running into debt. They rank above the impure classes. Both men and women employ themselves in washing clothes. The ordinary monthly expenditure of a family of five is about 10*s.* (Rs. 5). Their religious Teacher is the head of the Smárt monastery at Shringeri. They keep the regular local holidays and worship the usual gods and female powers or *shaktis*, especially the females called mothers or *ammas*. They make pilgrimages to Goa, Gokarn, Dharmasthal, Pandharpur, and Tirupati. They marry their girls before they are twelve. Widow marriage and polygamy are common. Most of them burn the dead. They employ Havig and Joishi priests to perform their marriage, puberty, and death ceremonies, and pay them great respect. On the twelfth day after birth a child is named and cradled and a burnt offering or *hom* is made to purify the mother. Boys have their heads shaved in their third year. The marriage ceremonies last for five days. The sacred fire or *hom* is lighted on the day of the wedding, and the marriage, puberty, and death ceremonies do not differ from those of other lower class Kánara Hindus. Their social disputes are settled at meetings of the men of the caste, with the headman called *budvant* or *metri* as president. Their services are poorly paid, and they do not take to new pursuits or send their boys to school.

Lingáyat Madivals.

Linga'yat Madivals or CLOTH-CLEANERS, numbering about a thousand, are found in small numbers above the Sahyádris, at Sirsi, Mundgod, Yellápur, and Haliyál. Their family god is Virabhadra and their family goddess is Párvati whose shrines are in most Lingáyat villages. Their names and family gods are the same as those of the Banjigs. The men are dark, short, and robust. Their home tongue is Kánarese and their houses do not differ from the houses of the Banjigs. Their every-day food is rice, millet, and pulse, and they neither eat flesh nor drink liquor. They are great eaters and are specially fond of sweets. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the bodice with short sleeves and a back and the robe worn like a petticoat with the upper end drawn over the head like a veil. They keep in store clothes for holiday wear. They are mild, thrifty, sober, and orderly. They wash the clothes of Lingáyats only, though they have no objection to wash clothes of other people, even of the most degraded classes. They are paid about ½*d.* (⅓ *anna*) for every piece of cloth they wash, or a family pays 2*s.* or 3*s.* (Re. 1 - Rs. 1½) a month. They are fairly off and rank next to Banjigs. Their daily life does not differ from that of the Kannad or Konkani Madivals. A family of five spends about 14*s.*

(Rs. 7) a month. In religion and customs they do not differ from Banjigs. They settle social disputes at meetings of a committee of castemen with a priest or *ayya* as president. The decisions are enforced on pain of loss of caste. They are fairly off, but do not send their boys to school or take to new pursuits.

Kannad Kelasis.

Kannad Kelasis or KSHAURAKS, that is Barbers, numbering about 700, are found in small numbers at Karki, Haldipur, Navalgoṇ, Hosákuli, Sálkod, Mugve, Kadtoke, and Kekkár in Honávar; at Muruz, Talgod, Dháreshvar, and Handigon in Kumta; and in Sirsi. The names in common use among men are, Krishna, Nága, Timma, Honnappa, Annappa, Birappa, Honnayya, Mari, and Gatti; and those among women, Subbi, Kuppi, Venku, Nágamma, Devi, and Putti. Their family gods are Venkatramana of Tirupati and Mailárdevi. Members of the same stock do not intermarry. They are of middle size, well-made, and dark with regular features. Their home speech is Kánarese. They live in one-storied houses with mud walls, thatched roofs, narrow verandas, courtyards, and small shaving sheds in front. Their common food is rice *rági* and fish, but they eat flesh except beef and pork. They drink no liquor and are moderate eaters. The men wear a narrow waistcloth, passing the end between the legs, a shouldercloth, and a headscarf, and carry their shaving wallets under their arms. The women wear the robe hanging like a petticoat and a bodice with a back and short sleeves. The men also wear gold ear and finger rings and silver girdles. The women, besides the ordinary signs of married life, wear gold and silver earrings, necklaces, bracelets, and toe-rings. They are thrifty, honest, steady, and clean in their habits. The men shave only upper class Hindus and Musalmáns refusing to serve low class Hindus, Native Christians, or Europeans. The women do nothing but house work. They are paid ½*d.* (½ *anna*) for shaving the chin and ¾*d.* (½ *anna*) for shaving the head and face. Their services are in pretty constant demand. They are fairly off earning as much as they require to meet their ordinary expenses. Some of them lay by money investing it in ornaments for their women. They rank next to palm-tappers. Most men sit on the look-out for customers in sheds about ten feet square without walls and supported by wooden pillars. Some shave the rich in their houses or work in the verandas of empty houses or shops or under trees. They come home between eleven and twelve, and bathe and breakfast on rice-gruel. They dine at three and sup about eight or nine, spending the time between dinner and supper in talking, except when they are called to open an abscess or perform some other small operation, for they are village surgeons as well as barbers. A family of five spends about 10*s.* (Rs. 5) a month. They worship village and Bráhman gods and keep all local holidays. They are strong believers in soothsaying and witchcraft and their family god is Venkatramana of Tirupati. They employ Havig Bráhmans to perform their birth, marriage, puberty, and death ceremonies, and their spiritual Teacher is the head of the Kekkár monastery in Honávar. They marry their girls between eight and twelve and their boys between fourteen and twenty-five. Widow marriage is allowed but is seldom practised. The well-to-do burn their dead and

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the poor bury, the ceremonies being the same as those of the Nádors. Their social disputes are settled at meetings of castemen with the headman or *gauda* as president. The headman has power to fine and expel breakers of caste rules. An appeal lies to the decision of the spiritual Teacher whose orders are final. They do not send their boys to school or take to new pursuits.

Konkani Kelasis.

Konkani Kelasis also called Hajáms, numbering about 500; are found in small numbers in several villages in Ankola, Honávar, and Kárwár. They are said to have come from Goa. Their gods are Nirankár of Goa and Lakshmi-Náráyan of Ankola. The men's names are, Ráma, Krishna, Venkatesh, Devayya, Náráyan, Sántayya, Janu, Názap, and Anant; and the women's, Lakshmi, Nágamma, Káveri, Krishna, Bhági, Subbi, Chandra, and Durgi. The men are wheat-coloured, middle-sized, and strong; and the women are shorter and fairer. Their home speech is Konkani and they can talk Hindustáni and Kánarese. Their houses do not differ from those of Kánarese barbers. Their common food is rice and fish, but except beef and country pork they eat flesh, when they sacrifice to their gods and when they can get it cheap. They drink liquor. They are moderate eaters but not good cooks. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe with the skirt drawn back between the feet and tucked into the waistband and the upper end drawn over the head. They wear no bodice and their ornaments do not differ from those of the Kannad Hajáms. They are thrifty, clean, sober, and well-behaved. They shave people of all classes except the impure castes. They go to the houses of Bráhmans well-to-do Musalmáns and Christians, and shave the lower orders of Hindus in their sheds close to their houses. Well-to-do natives to whose houses they go pay them ¾*d.* (½ *anna*) for shaving the face and 1½*d.* (1 *anna*) for shaving the face and head. Those who come to their sheds pay them ½*d.* (½ *anna*) for shaving their heads and faces, a bundle of unthrashed grain every year at harvest, and special presents of molasses cocoanuts and money on births marriages and deaths. Besides working as barbers the Kelasis used to bleed, open abscesses, and do other small acts of surgery. Their employment as surgeons has now fallen into disuse owing to the spread of English practice. They earn enough for their maintenance, are free from debt, and are able to invest small savings in ornaments. They rank above the impure classes and about the same as Kannad Kelasis, and their daily life does not differ from that of Kánarese barbers. A family of five spends about 14*s.* (Rs. 7) a month. The Kárwár Kelasis have Nirankár of Goa for their family god and the Honávar Kelasis have Lakshmi-Náráyan of Ankola, and they make pilgrimages to Gokarn, Dharmasthal, and Pandharpur. Their spiritual Teacher is the head of the Smárt monastery at Shringeri, and they employ Konkanasth, Karháda, or Havig Bráhmans to perform their ceremonies. Their girls are married between eight and twelve and their boys between twelve and twenty. The heads of widows are not shaved, but widow marriage is not common; polygamy is allowed and practised. They burn their dead and mourn ten days. Their ceremonies are the same as those of Konkanasth Bráhmans. Social disputes are

settled at meetings of the men of the caste with the headman or *budvant* as president. They do not send their boys to school or take to new pursuits.

SERVANTS.

Lingáyat Kelasis.

Linga'yat Kelasis or BARBERS, numbering about 300, are found above the Sahyádris in Sirsi, Yellápur, Haliyál, and Mundgod. They are a branch of the Lingáyat community but considered rather low, neither the Jangams nor the Panchamsális eating or marrying with them. Their household gods are Párvati and Virabhadra, who have shrines near every Lingáyat settlement. Their names and surnames are similar to those of the Banjigs. Members of the same family stock do not intermarry. They have no subdivisions. They are short, dark, and strongly made like Lingáyats. Their home speech is Kánarese. Their houses do not differ from those of the Banjigs. Their common food is rice, millet, and pulse, and they neither eat flesh nor drink liquor. Their dress is the same as that of the Banjigs. They are mild and hardworking. The men are barbers shaving none but Lingáyats and other upper class Hindus. They are fairly off and rank next to Banjigs. A family of five spends about 14*s.* (Rs. 7) a month. Their religion does not differ from that of the Banjigs and their priests are *ayyas*. They have no priest of their own caste; all their services are performed by Lingáyat priests. Their family gods and goddesses are Virabhadra, Basava, Mailárdev, and Yellamma. Their religious and social customs are the same as those of the Banjigs. They do not send their boys to school or take to new pursuits.

Telugu Kelasis.

Telugu Kelasis or TELUGU BARBERS, numbering about 100, are found in Honávar and above the Sahyádris at Sirsi and Supa. They are said to have come from the Eastern Deccan soon after the English conquest of Kánara. They have no surnames. Their family god is Venkatramana of Tirupati, who has a shrine at Honávar. The names in common use among men are, Manja, Gurava, Subha, Krishnayya, Appanna, Venkta, and Annappa; and of women, Nági, Lakshmi, Gopi, Gopamma, Tangamma, Durgamma, and Sávitri. They keep close relations with the parent stock in the Telugu country. They have no divisions. They are short, dark, and robust. Their home speech is Telugu, but they can talk Kánarese and Hindustáni. They live in one-storied houses with mud walls, thatched roofs, narrow verandas, and front yards, with a working shed like that of the Kánarese Kelasis. Their common food is rice and fish. Except beef and village pork they eat most kinds of flesh, especially fowls and sheep when they offer blood sacrifices and when they can get them cheap. They drink liquor. They are poor cooks, being excessively fond of sour and hot dishes. Like Konkani Kelasis the men dress in a waistcloth, a shouldercloth, and a small headscarf; the women wear the robe like a petticoat and a bodice. The men wear gold earrings and finger rings, and the women wear all the ornaments worn by Kannad Kelasis. They are orderly and hardworking, but thriftless and drunken. They shave most people except the impure castes, receiving ½*d.* (½ *anna*) for shaving the face and ¾*d.* (½ *anna*) for shaving both face and head. The women look after the house. They are badly off, generally in debt. They rank above the

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SERVANTS.

Telugu Kelasis.

impure classes and with other Kánarese-speaking barbers. Their daily life does not differ from that of Kannad barbers, but their estimated expenses are greater. A family of five spends about 14*s.* (Rs. 7) a month. Their family god is Venkatramana of Tirupati. They employ Havig Bráhmans to perform their marriage, puberty, and death ceremonies, and pay them great respect, worshipping all Bráhman and village gods, and offering blood sacrifices to the female powers or *shaktis*. Their spiritual Teacher is the head of the Smárt monastery at Shringeri and they have faith in soothsaying, witchcraft, and ghosts. Boys are married between twelve and twenty and girls between ten and fourteen. Widow marriage and polygamy are allowed and practised; polyandry is unknown. A woman is held to be unclean for twelve days after child-birth. On the twelfth day the mother is purified by bathing and drinking water touched by the family priest, and the child is named and laid in the cradle. The usual services are held on the sixth day after a birth. Boys are shaved on their third birthday. Their marriage, puberty, and death ceremonies are nearly the same as those observed by the Kannad Kelasis. Social disputes are settled at meetings of the men of the caste with their hereditary headman or *budvant* as president. They do not send their boys to school and take to no new pursuits.

Adbátkis.

A'dbatkis or HALF-SLAVES, also called Chedus or Girls, are a class of servants numbering about 1900, of whom 900 are males and 1000 females. They are found in small numbers over the whole district. They are said to be the offspring of people who have been put out of caste, and they admit outcaste Bráhmans, Kunbis, Bhandáris, fishermen, and other classes, except those considered impure. The names in common use among men are, Nágappa, Venkatramana, Vithoba, Venkatesh, Rámchandra, Chandru, and Hanumanta; and among women, Hemi, Subbi, Venku, Suku, and Ammu. They have no special family gods and have no subdivisions. They vary much in appearance, some being fair, some dark, some wheat-coloured, some tall, and some middle-sized and strong. Some of them speak Konkani and others Kánarese. They live in small houses with mud walls, thatched roofs, and frontyards. Their every-day food is rice, but they eat flesh and drink liquor. They are moderate eaters and good cooks. Those who live on the coast imitate Konkani-speaking Bráhmans in their dress, and those who live above the Sahyádris imitate Hávigs. They often get clothes from their employers. They are clean, but thriftless and dishonest. Many of them work as house servants to well-to-do Hindus, and at one time served as bondsmen in Hindu households. They do not mourn for their employers as Bándis do, and are now free to work for whom they please. They are not well-to-do, and many are in debt. They rank next to Devlis. Early in the morning they clean copper vessels and wash clothes, pound and winnow rice, and sometimes go to the forest to fetch firewood. A family of five spends about 14*s.* (Rs. 7) a month. They worship all Bráhman gods and have great faith in witchcraft and soothsaying. They have no household gods, worshipping in their place village deities, especially Sirsiamma, Honávaramma, and other local mothers. On the coast their

ceremonies are performed by Havig, Karháda, and Joishi Bráhmans, and above the Sahyádris by Lingáyat *ayyas*. Girls are married between eight and twelve and boys between fourteen and eighteen. Like Bándis few marry, most of the girls becoming prostitutes. Those who are set apart as prostitutes are married to a knife between eight and twelve, and when they come of age they perform the same ceremony as the Kaláwants, and caste people are feasted. Their other ceremonies do not differ from those of the cultivating classes. Widow marriage and polygamy are allowed and practised. They burn their dead. They have no headman, and have caste committees to settle social disputes. They do not send their boys to school and show no signs of improving their position.

SERVANTS. *Ádbatkis.*

Ba'ndis or BONDSMEN, numbering about 4500 of whom 2000 are males and 2500 females, are found in small numbers in Kárwár and Kumta and along the coast as far as Honávar. They are the descendants of the bondsmen whom the landed proprietors formerly owned. Their ancestors were probably prisoners of war, imported slaves, and perhaps women taken in adultery. They are said to have come with the Konkani-speaking Bráhmans from Goa after the Portuguese occupation of the country. The names in common use among men are, Pursu, Kámu, Nágu, Chiku, Náráyan, and Kushta; and among women, Shevantu, Putli, Krishni, Kási, Venu, and Thakái. They have no surnames or household gods but members of the same family do not intermarry. The Bándis of different parts of the coast do not intermarry or eat together. They are short and muscular, some of them fair and some of them dark, and most with well-cut features. All speak Konkani. They live in huts with mud walls and thatched roofs. Their every-day food is rice, but they eat fowls, mutton, and game, and drink liquor. They are immoderate eaters and bad cooks. The men generally wear a loincloth, a coarse blanket, and a headscarf; and the women the robe with the skirt passed between the feet and a bodice with short sleeves and a back. They mark their brow with red and wear the lucky necklace, nose and ear rings, and glass bangles. They are hardworking, but careless, vicious, thriftless, hot-tempered, and dishonest. Both men and women are employed as domestic servants by Bráhmans and other high class Hindus. Their chief work is to clean copper pots and pound rice, cowdung the floor, and bring headloads of firewood, but some men work as carpenters and a few as husbandmen. Their earnings as prostitutes which are insignificant are spent in buying flowers, clothes, and sweetmeats. They are almost destitute. They rank with the Ádbatkis next above the impure classes. Their daily life does not differ from that of the Ádbatkis. A family of five spends about 14*s*. (Rs. 7) a month. They worship all Bráhman gods and evil spirits, employ Joishis to perform their ceremonies, and stand in great fear of the spirits of the dead. Their spiritual Teacher is the head of the Smárt monastery at Shringeri. Few of them marry, most of the girls becoming prostitutes. The married women are allowed to consort with whom they please, except with men of the impure castes. Their ceremonies are the same as those of the Devlis. Social disputes are settled by caste councils under the presidency of an hereditary headman. They do

Bándis.

Chapter III. Population. SERVANTS. *Devlis.*

not send their boys to school, and show no signs of improving their position.

Devlis or TEMPLE ATTENDANTS, numbering 3200 of whom 1580 are males and 1620 females, are found in small numbers in Kárwár, Supa, Yellápur, Ankola, Kumta, and Honávar. They appear to be the descendants of women put away for adultery who, according to the local law, were made to serve as temple servants. They have no surnames, but their family gods are Bidi Bira of Apursa in Ankola, Rámnáth of Asnoti, and Nirankár and Malikárjun of Kinnar in Kárwár. The names of men are, Bábi, Kushta, Ládu, Rám, Shába, Lakshman, Ithoba, Venkti, and Yesu; and of women, Shevantu, Devku, Gunái, Bhiku, Puttu, and Chandru. They have no family names and no subdivisions. The men are fair, tall, and strong, and the women fair and well-made. Their home tongue is Konkani, closely like that spoken by Shenvis. Their houses do not differ from those of the Kalávants. Their every-day food is rice, *náchni*, and fish. They eat flesh and drink liquor, and are moderate eaters, being fond of hot and sour dishes. The men ordinarily wear the loincloth, shouldercloth, and headscarf, and on holidays, a waistcloth, a short coat, and a richer shouldercloth and headscarf. The women wear the robe after the Bráhman fashion and a bodice with short sleeves and a back. They are neat, clean, and thrifty but hot-tempered, fond of pleasure, unfaithful, and dishonest. Both men and women are generally employed in temples to sweep and cowdung the floor and wave the fly-whisk before the god. The men blow the temple horns and trumpets in the morning and evening, and are paid partly in cash and partly by a share of the offerings. They also attend and blow horns at husbandmen's weddings receiving in return all the rice that is scattered over the heads of the wedded pair and 4*s.* to 8*s.* (Rs. 2 - Rs. 4) in cash. Some of the men work as husbandmen and labourers, holding land on *mulgeni* or permanent lease. The younger women earn £10 to £20 (Rs. 100 - Rs. 200) a year, but they are aged by twenty and earn little after thirty. The men earn little and as a class are badly off. They rank below Kalávants. Their daily life does not differ from that of Bhandáris or Vájantris. A family of five spends about 14*s.* (Rs. 7) a month. They employ Joishis to perform their ceremonies, and the objects of their special devotion are Mhálasa, Venkatramana, Mahádev, and the unfriendly female spirits whose title Bráhmanism has changed from mothers or *ammas* to powers or *shaktis*. They have no family gods. They worship the village deities and observe local holidays, offering goats and fowls to the deities and mothers to whom they pay great respect. They make pilgrimages to Gokarn. Their religious Teacher is the head of the Shringeri monastery, and they have strong faith in soothsaying, witchcraft, and spirits. Most girls become prostitutes and between eight and twelve undergo the *shes* or knife-marriage ceremony. The first man with whom a girl consorts after she comes of age pays her £1 to £2 (Rs. 10 - Rs. 20) besides a robe and a bodice; this is more than she earns in the next three months. They may neither dance nor sing unless they are invested with the Kalávants' bells and scarf. When the wife of one of the men of the caste

becomes a widow she may, with the leave of her caste people, become a prostitute. Widow marriage is allowed. They burn their dead. They adopt people expelled from all Hindu castes except the impure classes. Caste disputes are settled by their hereditary headman or *budvant*. They do not send their children to school and show no signs of improving their position.

SERVANTS.

Padiárs.

Padiárs or SERVANTS, who resemble the Bhávins of Ratnágiri and the Devlis of Kárwár and Ankola, number 228 of whom 112 are males and 116 females. They are found above the Sahyádris. The word Padiár is a modification of the Tamil *padivál* a hired servant paid with grain. It comes from *padi* a measure of capacity equal to 3 lbs. 6 ozs. Like the Devlis and Bhandáris the Padiárs are house servants in Haiga, that is the country lying between Baindur the northmost limit of South Kánara and the Tadri river. Their family god is Venkatramana of Tirupati. The names of men in common use are, Venkta, Ráma, Gopál, Nágappa, Virappa, Durgappa, and Tirmmappa; and of women, Nági, Parmeshri, Mukámbi, Venku, Pursi, and Shivi. They have no subdivisions. Both men and women are fair, middle-sized, and well-made. Their home speech is Kánarese. Their houses do not differ from those of the Bhandáris and Devlis. Their staple diet is rice, *rági*, and fish, and they eat all flesh except beef and pork and drink country as well as European liquor. They are moderate eaters, with a great fondness for cocoanut oil and hot bitter relishes. Their dress does not differ from the Bhandáris' dress. They are intelligent, vain, lazy, thriftless, and untrustworthy. Most of the girls become prostitutes. Some of the men and women, like Devlis and Bhandáris, do menial service in temples and some cultivate land. The men also act as musicians and the women as dancers. Some have learned to sing in the Kánarese style, but none are better performers than the Kalávants or nearly as good as the Goa dancers and singers. They consort with all castes except the impure classes. Some are kept women, but most are public prostitutes. They make 10*s.* to £2 (Rs. 5-Rs. 20) a month. The men chiefly depend on their wives and daughters who when young earn considerable sums. But their calling is precarious and on the whole they are not well-to-do. They rank with Devlis and do not differ from them in their daily life. A family of five spends 12*s.* to £1 10*s.* (Rs. 6-Rs. 15) a month. They employ Havig Bráhmans to perform their ceremonies. Their religious Teacher is the Hávig *svámi* of Rámchandrápur in Maisur. They go on pilgrimage to Gokarn, Dharmasthal, and Udipi. Widows are not allowed to marry. They burn their dead and perform the knife-marriage or *shes* ceremony when a girl is about ten and the lap-filling or *garbhádhán* ceremony when she comes of age. Funeral rites are performed by sons or brothers. They settle social disputes at meetings of the community. They do not send their children to school and seem to have no prospects of bettering their position.

CARRIERS.

Carriers included three classes with a strength of 829 of whom 520 were males and 309 females. Of these 167 (males 108, females 59) were Korcharus; 21 (males 14, females 7) Kormarus; and 641 (males 398, females 243) Lambánis.